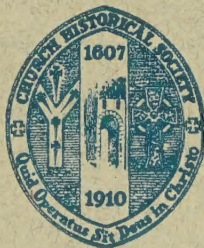
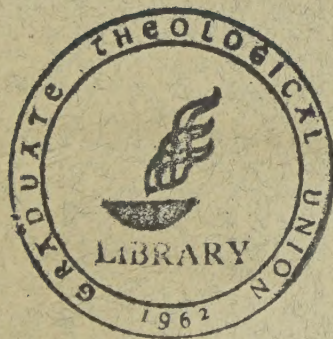


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The Historiographer



V. 117
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THE CHURCH HISTORICAL SOCIETY

4205 Spruce Street, Philadelphia 4

Organized May 17, 1910

Incorporated June 10, 1913

"Official agency of the General Convention for the collection, preservation, and safe-keeping of records and historical documents connected with the life and development of the Protestant Episcopal Church in the United States of America, and to foster as far as possible the investigation of its history and the development of interest in all relevant research"



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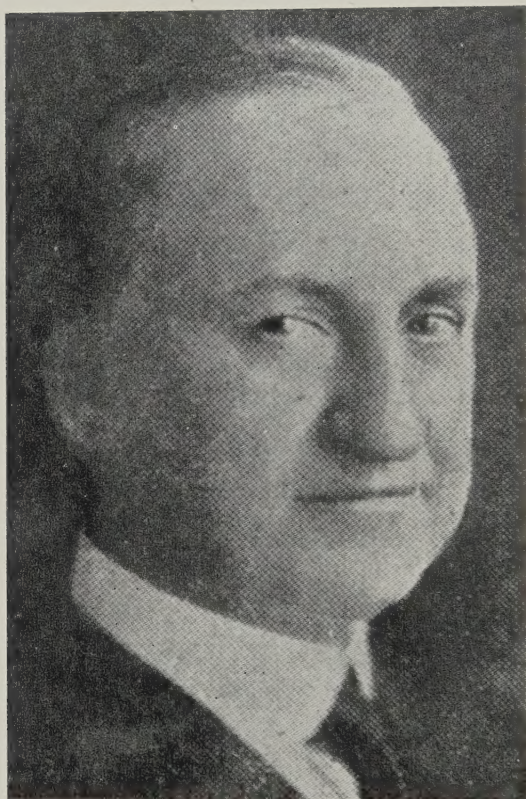
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[See below, *REPORT OF THE LIBRARIAN*.]

The Historiographer

*"A society without history cannot understand what it is doing;
and a history without scholarship cannot understand itself."*

—Gilbert Murray.

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THE INTELLECTUAL REVOLUTION AND THE ANGLICAN COMMUNION

BEING THE PRESIDENT'S TENTH ANNIVERSARY ADDRESS TO THE DINNER MEETING OF THE CHURCH HISTORICAL SOCIETY DURING THE GENERAL CONVENTION IN PHILADELPHIA, SEPTEMBER 18, 1946*

The explosive point of the intellectual revolution of the nineteenth century, and the date which would be popularly chosen for its beginning, was the year 1859, which witnessed the publication of the *Origin of Species* by Charles Darwin (1809-1882). But it began much earlier than that, the train of the explosion having been laid more than fifty years before.

I. HISTORICAL BACKGROUND

One of our great Anglican scholars of the eighteenth century had something to do with initiating the revolution. Robert Lowth (1710-1787), who was Bishop of London (1777-1787) during the American War of Independence, was already famous for his published lectures, *De Sacra Poesi Hebraeorum* (1753), in which he pointed out parallelism as characteristic of Hebrew poetry. This was the beginning of modern literary study of Hebrew poetry, that is, of looking at the sacred poetry as poetry, and examining it by the ordinary standards of literary criticism. These lectures exercised a great influence both in England and on the Continent of Europe.

In 1778 appeared the bishop's last work: *Isaiah, a New Translation, with a Preliminary Dissertation, and Notes, Critical, Philological, and Explanatory*. Numerous editions of this latter work, as well as his lectures, were published, and apparently it was widely used in America. As late as 1828, the Rev. James A. Fox, in his sermon before the Mississippi diocesan convention of that year, used as his text Bishop Lowth's translation of Isaiah 62:6, 7.

Beginning about 1800, geological investigations were showing the great age of the universe in general, and of this planet in par-

*The substance of this address, with varying emphases, had previously been delivered before the Philadelphia Clericus, during the presidency of the Rev. Dr. Leicester C. Lewis, on the occasion of the seventy-fifth anniversary of its founding by Phillips Brooks; before the Phi Beta Kappa Society, of Rutgers University, New Brunswick, New Jersey; and before the Faculty Club of the General Theological Seminary, New York City.

ticular, but for some reason their findings never caught the popular imagination.

Samuel Taylor Coleridge (1772-1834) was the creator of higher criticism in England, following upon much accomplished along this line in Germany by Lessing and Goethe.

It was Ferdinand Christian Baur (1792-1860), however, and his disciples in the Tubingen school of theology in Germany, who, beginning about 1826, really forced a revolution in the field of Biblical criticism. Thenceforth the old canons of criticism had to give place steadily to the new.

Practically contemporaneous with the Tubingen School, but not at all influenced by it in its initial stages, was the Oxford Movement in the Church of England, led at the start by John Keble (1792-1866), John Henry Newman (1801-1890), and Edward B. Pusey (1800-1882).

On its negative side, this movement was a reaction against the arid liberalism of the day which was threatening to secularize the Church; on its positive side, it was a re-emphasis on, and an attempted restoration of, the Catholic heritage of the Church of England. The *Tracts for the Times*, from 1833 to 1841, were the principal method of propaganda used to accomplish the objectives of the movement, and in this period Newman, who wrote twenty-nine of the *Tracts*, was the most brilliant leader.

This stage of the movement reached its climax with the publication in 1841 of *Tract XC*, written by Newman, in which he set out to prove that the Thirty-Nine Articles of the Church of England were opposed only to abuses, not to *official* Roman Catholic doctrines; and that a reconciliation of the Articles and the decrees of the Council of Trent was entirely possible. Newman made out a better case than the majority of Anglicans like to admit.

But what Newman could do in 1841 could not be done a generation later, or at any time since 1870; for, in the intervening thirty years, 1841-1870, two dogmas necessary to salvation—the dogma of the Immaculate Conception in 1854, and the dogma of Papal Infallibility in 1870—were added to the faith of the Roman Catholic Church. With these two dogmas no reconciliation of Anglican formularies is possible.

The resulting storm of condemnation which beat about Newman's head, sounded the death knell to his membership in the Anglican Church. During the four-year interval, most of which was spent in retirement, Newman evolved his justly famous *Essay on the Development of Christian Doctrine* (1845), his last work as an Anglican,

and the bridge by which he crossed over to the Roman Church. For a critique of this *Essay*, the interested reader must look elsewhere.* Suffice to say here:

(1) Newman anticipated in some measure, theologically, Darwin's theory of evolution fourteen years before the latter appeared; and therefore, however shocked he might have been to be called a "revolutionist," he has a recognized place in the intellectual revolution of the nineteenth century.

(2) He is ambiguous in his meaning of "development," "which makes Nicene development mean substantial *growth* when it has to bear out Roman, and only *explanation* when it has to guard itself."†

(3) His theory caused bitter controversy in the Roman Catholic Church. It was heatedly opposed in his own time. After his death the Roman Catholic Modernists took it up as the justification of their own position, which finally led Pope Pius X to condemn it along with the Modernists (1907), although Newman was expressly exempted from the condemnation. Therefore, neither an Anglican nor any other kind of Christian can "go to Rome" on the theory set up by Newman for his own course of action.

In 1859, as we have said, Darwin's *Origin of Species* appeared. It "caught on"; it captured the popular mind. It threw the intellectual world into ferment; in some cases, into panic. A wave of suicide swept over Europe. Many appeared to think that it did away with God.

The very next year, 1860, a book with whose appearance the beginning of the Broad Church Movement may be dated, added fuel to the flames. *Essays and Reviews* took no account of Darwin's work. It appeared too soon for that, but it sought to face up to the new knowledge, scientific and critical, which had been welling up for half a century.

Writing his *Reminiscences* in 1895, Bishop Thomas March Clark of Rhode Island said: "I have seen the Church 'shaken to its center' more than once, but somehow it rights itself and so goes on its way." The furore caused by *Essays and Reviews* was such an occasion.

Bishop Clark also said that "at the time of my entering the ministry [1836] the growth of the Church was very much in the Evan-

*See Walter H. Stowe, "The Doctrine of Development in Theology," *American Church Monthly*, Vol. XLIII (June, 1938), pp. 276-282; J. B. Mozley, *The Theory of Development* (New York, 1879), pp. 226, which was a reprint from *The Christian Remembrancer* of January, 1847.

†Moberly's statement, *ibid.*, p. 203 (*italics mine*).

gelical direction, and it looked as if this party might soon attain a decided ascendancy." The Evangelicals had been quick to see the threat to their position which the Oxford Movement precipitated, but now they found themselves attacked from another, and in the end a more fatal, quarter. They were not slow to raise a general alarm. But with this difference: the High Churchmen, for the most part, joined forces with them against the common enemy. But both together were unable to stem the tide which was now coming in rapidly.

In 1862-1863, John William Colenso (1814-1883), Bishop of Natal, South Africa, published *The Pentateuch and Book of Joshua Critically Examined*, in which he challenged the Mosaic authorship and considered other problems involved in what is now called the "higher criticism." Almost the entire bench of Anglican bishops throughout the world, including a majority of the first Lambeth Conference of 1867, opposed and condemned his opinions. But all to no avail.

II. SOME IMMEDIATE THEOLOGICAL EFFECTS

The first immediate effect of the intellectual revolution was to explode Biblical cosmogony. In the light of the overwhelming scientific evidence concerning the great age of the universe, only the naive could continue to believe that the world had been created in six days of 24 hours each.

A second effect was to stimulate the study of the Old Testament "like any other book." In a relatively short time scholars came to a fairly general agreement that the first eleven chapters of Genesis were not historical; that the Pentateuch was not written by Moses, but was a compilation of documents designated J, E, P, and R; that the psalms were not composed by David; that two different prophets, more than a century apart, were the authors of the book Isaiah; that Jonah and the whale were an oriental folk tale, which provided, however, the framework of some of the noblest teaching in the Old Testament; that Daniel was not an historical book, but an apocalypse, written centuries later than the period it portrayed; and that Job was not an historical person, but that the book so named was a great drama.

Not so quickly apparent were the constructive values of what conservatives deplored as destructive criticism. Eventually the Old Testament was shown to be a unique record of progressive revelation, revolving around four great ideas: (1) God is one; (2) God is holy;

(3) God demands righteous people; and (4) God will send His Messiah to redeem His people.

The Apocrypha came into its own after centuries of neglect by Protestants. Those fourteen books were shown to be an important record in the development of certain ideas such as the future life, Sheol or Hades, Gehenna, and the resurrection, which were widely believed in the period when the New Testament opens, but which are vague and nebulous in the Old Testament.

The New Testament next came under critical scrutiny. Certain of the Pauline epistles were restored to first place in the chronology of historic evidence. The Gospel of Mark, a stone which the builders in New Testament exegesis had neglected for over a millenium and a half, was restored to the head of the corner of the Synoptic tradition. The *Logia* or "Q"—the sayings of Jesus—first written down probably to aid in instructing the increasing number of catechumens, was re-constructed as a primary source which had been incorporated into the Gospels of Matthew and Luke. Luke was proved to be a fairly trustworthy historian, although modern historiography could not fairly be expected of him or of his age.* No one could say who wrote the Epistle to the Hebrews, and II Peter was certainly not Petrine. Scholars, by expounding the true character and historical background of the Book of Revelation, demonstrated that it was an apocalypse, and potentially delivered the Church from the perverted uses made of it by misguided Christians.

Scholars made it increasingly difficult for the devil to quote Scripture; and the old proof text method, whereby single texts were torn out of their contexts, was shattered beyond recall.*

No longer could it be maintained that all parts of the Bible were of equal value or authority; and nails were driven into the coffin of Calvinism, whose spirit and theology were more of the Old Testament than of the New.

*An illustration of Biblical exegesis before the intellectual revolution, which the latter happily and speedily ridiculed out of circulation, is the following, published in the English *Guardian*, October 12, 1853:

"Sir—The inhabitants of Dawlish have been favored with a lecture this last week from the Rev. J. Pridham, Vicar of Orby, on the prophecies of the Old and New Testament; and I have no doubt but he understood the subject well enough until he came to Revelation, chap. xvi, that is, till he came to the three frogs; and now, Sir, what do you think the three frogs typify, according to the Pridhamite theology? I will tell you. . . . Well, the first is the Popish and infidel frog; the second is the Socialist and Chartist frog; and now we come to the clincher—the third is the most horrible frog of all—it is the Tractarian frog. That is the third frog, and among all the other *isms*, Mr. Pridham could not find one bad enough but Puseyism, not even Mormonism. . . .
NO PRIDHAMITE."

The humanity of Jesus received renewed emphasis. Lives of Christ, of which *Ecce Homo* was probably the most notable, appeared in profusion. The problems of Christology which the intellectual revolution raised will be considered more fully in Section IV below.

The doctrine of Biblical infallibility had received its death blow, however long it was to be in dying. But the vacuum thus created raised new questions: What is the true authority of Holy Scripture? What is the authority of the Church? What is the relation of Biblical authority to that of the Church? Some answers will be considered later in Section V.

A fair summary statement of the constructive results of the intellectual revolution upon the Scriptures would be this: The Bible has become a *living book*, as it never has been in its history. And our new knowledge of the character and method of God's revelation of Himself has made that revelation a more wonderful thing than it ever was before.

III. EFFECTS UPON ECCLESIASTICAL PARTIES

The effects of the intellectual revolution upon the ecclesiastical parties and schools of thought in the Anglican Communion were profound. All Christian bodies, as well as all schools of thought within the Anglican Communion, believed in the infallibility of the Bible; but there was considerable difference between the Anglican schools as to how its authority was to be regarded in relation to that of the Church.

The Anglican Evangelicals placed a more exclusive emphasis upon the authority of Scripture than did the High Churchmen. Dr. Stanley Brown-Serman thus states the Evangelical position:

"The Scripture and the Church cannot be set one against the other, for both are brought into being by the divine Word. But their position was that Scripture has an antecedent character. It is the Word which creates the Church and determines the nature of its unalterable message"*

The High Churchmen had a different view of the relative authority of the Church and of the Bible. It was well expressed by the Rev. Dr. Theodore Edson of Lowell, Massachusetts, in his diary during the General Convention of 1844:

*Stanley Brown-Serman, "The Evangelicals and the Bible," in *Anglican Evangelicalism*, edited by A. C. Zabriskie (Philadelphia, Church Historical Society, 1943), p. 91.

"I went . . . in the evening to St. Andrew's [Philadelphia] to hear Bp John [John Johns, Assistant Bishop of Virginia] on the reason of the hope that is in us—he preached beautifully. The first 25 minutes of the sermon would have done for a Unitarian sermon 30 years ago. He dropped an important link in his chain of argument. Having stated some of the prominent points of evidence of the Christian religion to show that reason must be employed after miracles, Prophecy, &c., he says the question now is how shall we ascertain what is truth and he directs to the careful and candid study of the Bible and repudiates the authority of the Church in the case. He omitted to state on what grounds it is to be ascertained what writings are to be received as of divine inspiration and forgot that we are here indebted entirely to the authority of the Church. We have no other means of knowing or deciding what books are inspired and which are not thus [but] by the testimony of the Church."*

From this it is apparent that the higher criticism was disastrous to a fundamental theological principle of the Evangelicals, and that potentially the High Churchmen were in a better position to make a satisfactory adjustment to the new knowledge; but actually the latter were slow to do so, the reasons for which we shall discuss in the next section.

Meanwhile, among both Evangelicals and High Churchmen were men who grew impatient with what they considered, at the best, timidity, and at the worst, obscurantism. Many of these men had a passion for truth, and they demanded that the Church face up to it, wherever it might be found, whencever it might come. They maintained that all truth is of God; that there can be no essential contradiction between theological truth and scientific truth; and that, while faith transcends reason, it must not be contrary to reason.

These men were called Broad Churchmen, and of those in America Phillips Brooks (1835-1893) was the greatest.† Reared as an Evangelical, we know that by 1868 he had determined to come to grips with the intellectual revolution, for in that year he founded the Philadelphia Clericus with members of diverse minds and opinions, that the weighty problems of the day might be candidly discussed. But the climax of his ministry came in Boston as Rector of Trinity Church (1869-1891) and as Bishop of Massachusetts (1891-1893). Boston

*See HISTORICAL MAGAZINE OF THE EPISCOPAL CHURCH, Vol. XV (1946), p. 127.

†Space prevents my doing justice to the pioneer Broad Churchmen in England, to whom Phillips Brooks owed much. The interested reader is referred to E. Clowes Chorley, *Men and Movements in the American Episcopal Church*, The Hale Lectures (New York, 1946), pp. 284-314, a truly epochal book on the history of the American Church.

was the hotbed and stronghold of Unitarianism, which in America was a revolt against the extreme Calvinism of the Congregational Church. Before Brooks went there, it was charged that there was a considerable element of Unitarians in Trinity Church itself. There were few, if any, when he ended his ministry. It is nothing less than amazing that, in such an environment, considering his bent towards liberalism, he should have been such a warm and successful exponent of Trinitarianism. Yet so he was. No American preacher has ever expounded the doctrine of the Trinity so effectively to Mr. Average Man-in-the-pew. Instead of succumbing to Unitarianism, he literally converted thousands from Unitarianism.

The Broad Church Movement never became much of a party. The reason was that while its adherents were vocal enough as to what they did not or would not believe, there was little agreement among them as to what they did believe. And that was its Achilles heel. In the course of time, because it was too negative and not sufficiently positive, its heirs have been absorbed into the liberal Catholic and liberal Evangelical schools of thought. But it is to be hoped that the Church has learned for all time to come the movement's most positive contribution: Truth is to be welcomed from any and every quarter.

IV. PROBLEMS OF CHRISTOLOGY

After four centuries of discussion and controversy, the mind of the Church concerning the Person of Christ was crystallized at the Council of Chalcedon, 451 A. D., in what is known as

THE CHALCEDONIAN DEFINITION OF THE INCARNATION*

"Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance (*omoousios*) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (*Theotokos*); one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION: the distinc-

*This translation is from Henry Bettenson (editor), *Documents of the Christian Church* (London, Oxford University Press, 1943), p. 73. This volume, one of a series called "The World's Classics," is a very useful and inexpensive book of 456 pages.

tion of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence (*hypostasis*), not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us."

The Church has always taught that denial of the true humanity of our Lord is as much a heresy as to deny His deity; and the Chalcedonian formula is a marvelous statement of truth and counter-truth. But almost from the time of its adoption, the scales of interpretation were heavily weighted in favor of His deity, until, in the Middle Ages, the dominant conception of Him was that of a stern, aloof judge, whose compassion could only be touched through the mediation of the Virgin Mother and the greater saints. The popular view of Him was that of a Person whose human nature had been swallowed up by His divine nature.

The intellectual revolution brought renewed emphasis on the human life of Jesus, as we have said. The principal reason why the High Churchmen and their Anglo-Catholic successors, until the death of Pusey (1882), were so slow to do other than to denounce modern Biblical criticism was just here: it raised embarrassing questions as to the Person of Christ.

Scholars were maintaining that the first eleven chapters of Genesis were not historical; that David had written few, if any, of the psalms; and that the story of Jonah and the whale was a folk tale. Yet Jesus apparently believed in the historicity of Noah and the flood (Matthew 24:37-39; Luke 17:26-27); in the Davidic authorship of the psalms (Mark 12:35-37; Matthew 22:44-46; Luke 20:41-44); and that Jonah was three days and three nights in the whale's belly (Matthew 12:40). If He did so believe, then, according to Pusey and Henry P. Liddon (1829-1890), so much the worse for the critics.

Probably most Anglicans consider the defection of Newman to have been an unmitigated disaster. But more discerning minds have seen in it elements of blessing.

In the first place, Newman, however brilliant, was not a genuine historian. He approached the study of history with his mind already made up, and used history as polemic and apologetic; that is, to substantiate opinions already formed. The truly scientific historian seeks to be fair and objective; lets the facts speak for themselves; and only formulates his opinions when the facts are before him.

In the second place, from the time he broke with his evangelical background, he moved steadily in an ultra-conservative direction, until he could accept every new dogma promulgated by the Roman see. Moreover, he believed in "the liquefaction of the blood of St. Januarius of Naples," "the motion of the eyes of the Madonna in the Roman States," that the "crib of Bethlehem is at Rome," "that saints in their life-time have before now raised the dead to life, crossed the sea without vessels," and "multiplied grain and bread." Such were his own words.

"On the day of his admission into the Roman Church, Father Dominic omitted the legend of St. Denis walking about with his head under his arm, out of deference to Newman's intellect; but he was assured that he need not have done so, for Newman's faith would have accepted it."*

Newman's proudest boast was that he had always opposed liberalism. This being so, it is not difficult to see, in view of the great age to which he lived (he died in 1890 at the age of 89), that if he had continued in the Anglican Church, the Anglo-Catholic Movement would not have been delivered from obscurantism during his lifetime, and probably not for some time beyond.

As it was, the experience of Charles Gore (1853-1932) and his colleagues was painful enough. The temper of Gore's mind was quite different from that of Newman's. At the age of 77 Gore was still proclaiming himself to be a "free-thinker":

"I could never endure to be otherwise than a free-thinker. I mean by that that whatever obligation I may have inherited or contracted to any traditional system of belief or thought, I could never allow it to bind me to anything which might seem to be truth, whatever its origin, or to shackle me so that I could not follow the light of reason whithersoever it should lead."†

For ten years, 1875-1885, Gore and ten others likeminded were associated together at Oxford University. They were "compelled for their own sake, no less than that of others, to attempt to put the Catholic faith into its right relation to modern intellectual and moral

*Charles Frederick Harrold, *John Henry Newman: An Expository and Critical Study of His Mind, Thought and Art* (New York and London, 1945), p. 364. This book by the professor of English in Ohio State University, an Episcopalian and a warm admirer of Newman, is the best on the subject with which the present writer is acquainted.

†Charles Gore, *The Philosophy of the Good Life*, The Gifford Lectures (New York, 1930), p. 4.

problems." Some of the "others" for whom they undertook this task, were the many young men who asked:

"If Dr. Liddon could only offer them a Christianity impossible to believe, and Dr. Jowett a Christianity not worth believing, what were young men to do? Gore provided the answer."*

The publication of *Lux Mundi* in 1889 by Gore and his ten colleagues produced an ecclesiastical typhoon. Gore was the editor, and it was his essay, "The Holy Spirit and Inspiration," around which the storm chiefly raged. He not only declared that belief in the verbal inspiration of Scripture was not necessarily a part of the Catholic faith, but, speaking of our Lord, he stated flatly:

"He willed so to restrain the beams of Deity as to observe the limits of the science of His age, and He puts Himself in the same relation to its historical knowledge. Thus He does not reveal His eternity by statements as to what had happened in the past, or was to happen in the future, outside the ken of existing history."†

Gore and his associates delivered the Anglo-Catholic Movement from obscurantism, and in so doing they rendered an inestimable service, not only to the Anglican Communion, but to the whole of Christendom, by demonstrating the reality of Democratic Catholicism. Henceforth, a believer in the Catholic faith did not have to hide his head in the sand when new knowledge made its appearance.

Space will not allow an exposition of Gore's Kenotic theory, but a summary of modern historical conclusions concerning the Person of Christ is in order:

(1) The historical Jesus was not aware of being personally divine in the sense that the Chalcedonian formula defines His deity; He was not aware of having pre-existed in heaven before the life He was then living on earth, or of having a second and divine nature in addition to the human nature in which He lived and moved and did all things reliably recorded in our Synoptic Gospels. The claims along this line attributed to Him in the Fourth Gospel are not to be trusted.

(2) The historical Jesus was strictly limited in His human knowledge; that is, in the knowledge of His human mind, and His human mind did not have access to the infinite knowledge of an omniscient divine mind to supplement this limited human

*G. L. Prestige, *The Life of Charles Gore* (London, 1935), p. 119.

†Charles Gore (editor), *Lux Mundi*, 11th edition, p. 301.

knowledge. In short, His scientific, historical, and critical knowledge was limited to that of His own time. His views concerning the cosmogony of the Old Testament, the dates and authorship of the Old Testament books, were those of His age.

(3) The historical Jesus was conscious, however, of being the Messiah, and claimed so to be. (See Mark 14: 61, 62.)

(4) His intimate disciples, the Twelve, confessed to their belief in His Messiahship at Caesarea Philippi (Mark 8:27-30; Matthew 16:13-20; Luke 9:18-21). But at that time this belief did not mean all that it came to mean after His resurrection, or all that is meant in the Nicene Creed or in the Chalcedonian formula.

(5) The belief of the disciples in His Messiahship before His death was distorted by misunderstanding and worldly values; and it was temporarily crushed at His crucifixion.

(6) His resurrection convinced them that He was not only Messiah, but more than that, He was Lord—the Son of God in such a unique fashion that, strict monotheists though they were, He was to be worshipped as God, and they so worshipped Him.

(7) The major implications of this deeper belief were worked out by the Church, especially by St. Paul, after Pentecost.

(8) Its notable development is expressed in the Chalcedonian Definition of the Incarnation and in the Doctrine of the Trinity. The Doctrine of the Trinity is the only possible intellectual statement which safeguards (a) monotheism—God is one; (b) the deity of Christ; (c) the deity of the Holy Spirit; and (d) the revelation that God is love, for love requires someone to be loved, and, before the creation of man, the divine love was expressed among the Persons of the Godhead from all eternity.

The proponents of these modern historical conclusions maintain that they are not contrary to the Chalcedonian formula, and that the burden of proof rests on those who assert that they are contrary to it.

V. THE NEW APPRECIATION OF THE CENTRALITY OF THE CHURCH

After sufficient time had elapsed, as the psalmist (76:10) had centuries before perceived, God made the wrath of man to praise Him, and even those critics whose motives were purely destructive made some contributions, if only by way of negation, to the constructive results of Biblical criticism. These may be summarized as follows:

1. The New Testament is the culmination of the progressive revelation of the Old Testament. Whatever in the Old Testament is contrary to the teaching, character, or spirit of Jesus Christ, is not binding upon Christians.

2. The authority of the Church is antecedent to, and is the source of, the authority of the New Testament, because (a) the Church existed before the New Testament; (b) the Christian faith was believed and taught, and the sacraments were administered, before any book of the New Testament was written; (c) "Form Criticism" maintains that the gospels are summaries of apostolic and sub-apostolic teaching; the gospels are therefore only a part of the Church's tradition, although the purest part, and with a unique authority; (d) members of the Church wrote the books of the New Testament; (e) the Church determined what books should be accepted as authoritative and what books should not, rejecting such books as the *Epistle of Barnabas* and the *Shepherd of Hermas*, which had been received as inspired Scripture in certain areas of the Church; furthermore, it insisted on including such a book as Revelation, which was objectionable to the Eastern Church, and the Epistle to the Hebrews, which was objectionable to the Western Church.

The canon of Scripture was fixed in its present form at the Third Council of Carthage, 397 A. D. This canon is received by all Protestants, without exception so far as is known, as authoritative; and to that extent, whether or not they admit it, they thus accept the authority of the Catholic Church which fixed the canon.

3. The Bible is not to be used to originate doctrine, but to test it. Two Anglican principles have been vindicated:

(1) "The Church teaches, the Bible proves." The Church believed in and administered the sacraments of Baptism and the Holy Communion as necessary to salvation before the New Testament was written, but its justification in so doing is clearly demonstrated from Scripture. On the other hand, while our Lord on at least one occasion practiced foot-washing, this cannot be elevated to the position of a sacrament because the Church never regarded it as such.

(2) Since the Scriptures are the purest and most authoritative part of the Church's tradition,

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" [Article VI].

This principle prevents additions to the Faith such as the Roman Catholic Church had made. It is in harmony with the Holy Spirit's restraining influence in keeping at a minimum the dogmas of the Faith necessary to salvation, and in curbing the Church's tendency to

over-definition. Paradoxically, that the Holy Spirit may continue to guide the Church into all truth, He preserves that essential liberty of the Church which enables it, from generation to generation, to face up to new truth, and to make the necessary adjustments to it.

4. The intellectual revolution, by its scientific historical investigations, has shattered the common Protestant view that the Church is merely a voluntary association of believers; it has given the death blow to the intellectual foundation of sectarianism; and it has torpedoed the common sectarian attitude that schism is a virtue rather than a vice.

Positively, it has confirmed and strengthened the Catholic conception of the Church as the mystical Body of Christ—an organism, and not merely an organization. It has demonstrated that the Primitive Church never entertained any such view of itself as merely a voluntary association of believers, but on the contrary it regarded unity as the will of God, and schism as a sin.

On all counts, therefore, the intellectual revolution has aided the process of the reunion of Christendom, however long and hard the road to its consummation may be.

VI. THE CHURCH AND THE HISTORIC MINISTRY

For the thinking Christian there are three great questions which imperatively demand satisfactory answers: (1) What think ye of God? (2) What think ye of Christ? (3) What think ye of the Church?

It is around the third question that discussion and controversy are bound to revolve in the immediate future; and for a satisfactory answer thereto, the question of the ministry must be considered.

In 1929 appeared *The Primitive Church*, by the late Canon B. H. Streeter. In his preface he states:

“The Episcopalian, the Presbyterian, and the Independent [i. e., the Congregationalist and the Baptist], can each discover [in the Primitive Church] the prototype of the system to which he himself adheres.”

And he adds:

“In the classic words of *Alice in Wonderland*, ‘Everyone has won, and all shall have prizes.’ ”

But from the evidence which he himself presents, the prizes to which the Presbyterian and the Independent are entitled, are not very flattering to them.

Sixty-one years before Streeter's book appeared, back in 1868, Joseph B. Lightfoot (1828-1889), one of our great Anglican scholars and later Bishop of Durham (1879-1889), in his essay on "The Christian Ministry,"* had stated that James, "the Lord's brother," "can claim to be regarded as a bishop in the later and more special sense of that term."

After almost two generations of research, Streeter could do no other than to re-assert Lightfoot's opinion in equally, if not more, positive terms:

"But the position of James, as eldest male of the Messianic House, brought it about that in the Church of Jerusalem there was from the earliest times a single person credited with an unique authority, different in kind from that of the ordinary presbyter. From the first, then, the government of this church was of the type that it will be convenient to describe by the adjective 'mon-episcopal'—which I shall use to imply the presidency of an individual 'bishop' whose status is confessedly much more than that of *primus inter pares* among the presbyters."†

Compare that statement with the opening words of the Preface to the Ordinal in the Book of Common Prayer:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons."

Streeter also agrees with Lightfoot that episcopacy was established in Asia Minor, of which the capital was Ephesus, before the year 100 A. D., and he does not dispute Lightfoot's statement that:

"Asia Minor was the nurse, if not the mother, of episcopacy in the Gentile churches. So important an institution, developed in a Christian community of which St. John was the living center and guide, could hardly have grown up without his sanction: and . . . early tradition very distinctly connects his name with the appointment of bishops in these parts."‡

By 150 A. D., episcopacy, according to Lightfoot, was firmly entrenched throughout the Christian world:

"History seems to show decisively that before the middle of the second century [150 A. D.] each church or organized Chris-

*J. B. Lightfoot, *Saint Paul's Epistle to the Philippians* (12 ed., London, 1913), p. 197. (First published in 1868.)

†Streeter, *The Primitive Church*, p. 77.

‡Lightfoot, *op. cit.*, p. 206.

tian community had its three orders of ministers, its presbyters, and its deacons. On this point there cannot reasonably be two opinions.”*

Streeter is in substantial agreement with that opinion. He states that “in that age some measure of standardization was a condition of survival”; that “in the process . . . the principal instrument was the monarchical episcopate”; and that by the year 180 A. D., the episcopate was “accepted throughout the Catholic Church.”†

He also says:

“It is not disputed that by A. D. 200 a system of church organization, in its main structure uniform, had come into existence throughout the Christian world.”‡

Here then we have an astounding fact: A century and a half before the Church had made up its mind as to the form of sound words in which its faith should be enshrined (Council of Nicaea, 325 A. D.), and over two centuries before it pronounced definitively what books should be regarded as inspired and authoritative Scripture and what books should not be so regarded (Third Council of Carthage, 397 A. D.), it had made up its mind—East and West, North and South—as to the orders of the ministry by which it was to be authoritatively led and governed; and by 150 A. D., according to Lightfoot, by 180 A. D. according to Streeter, this historic ministry of bishops, presbyters and deacons, had supplanted all other forms of ministry which may have existed theretofore.

If God the Holy Spirit guided the Church in crystallizing its faith in the Nicene Creed, which few Protestants are prepared to deny; and if He directed the Church in fixing the canon of Scripture, which practically all Protestants to this day accept as authoritative and binding as the Word of God; how can it be denied, or even questioned, that He guided the Church in its universal acceptance of the three-fold ministry of bishops, presbyters, and deacons?

To the candid inquirer it is a matter of no moment that some other form of ministry may have been accepted at one time or another in this or that local area before 150 or 180 A. D.; just as it is of no moment to a believer in the Nicene Creed that the Creed of Eusebius was authoritative, before Nicaea, in Caesarea; or just as it is of no moment to one who accepts the canon of Scripture as authoritative, that

*Lightfoot, *op. cit.*, p. 186.

†Streeter, *op. cit.*, p. 68.

‡*Ibid.*, p. 56.

such books as the Epistle of Barnabas or the Shepherd of Hermas were accepted as inspired Scripture in certain local areas of the Church before the Third Council of Carthage.

It is, however, a matter of paramount importance that it was under the leadership of the historic ministry of bishops, presbyters and deacons, that the Church effected these two great accomplishments: the crystallization of its faith in a form of sound words; and the formation of the New Testament canon. Concerning this latter accomplishment, a recognized New Testament scholar, Professor Ernest F. Scott, has said: "It is a striking fact that the books finally approved were precisely those which would be selected by a modern scholar."*

If these other forms of ministry—the Presbyterian and the Independent—existed in the Primitive Church, why were they so early and so universally supplanted? Because, obviously, they were not equal to the tasks with which the Church was faced: (1) To battle persecution from without; (2) to defeat heresy from within; and (3) to preserve the Church's unity.

Therefore, on Canon Streeter's own evidence, the only prizes to which the Presbyterian and Independent are entitled, in so far as the Primitive Church is concerned, are *consolation* prizes: at best, they were only in the "also ran" class. They lost out so decisively that for fourteen centuries no one even claimed that they had ever been in the race.

VII. THE ANGLICAN POSITION TODAY

"The tumult and the shouting dies, the captains and the kings" of the intellectual revolution "depart." How does it leave the position of the Anglican Communion in its larger outlines?

First of all, the Anglican Communion has today the most impregnable position, intellectually speaking, in all Christendom. No other communion in Christendom approaches it, except, potentially, Eastern Orthodoxy which, for the present, is too eastern in its genius and customs to have sufficient weight in the western world.

It is true that intellectual impregnability alone is not enough, and that God calls us to energetic prayer and service in making effectual His potential redemption of mankind. But it is also true that devotion to God's cause will not long survive unless the intellect is brought under the sovereignty of God. It is to be remembered that the Primitive Church conquered because it "out-thought," as

*In the *Abingdon Bible Commentary* (New York, 1929), p. 885.

well as "out-lived" and "out-died," ancient paganism. It will always be so; and the Anglican Communion has shown the rest of Christendom in our era how to bring man's intellect under the sovereignty of God without stultifying it.

Second, this impregnable intellectual position has been won not without travail. In the process of winning it an important lesson has been learned by the Anglican Communion, but *not yet* learned by the whole Catholic Church, namely, that all truth—scientific as well as spiritual—is of God; that the Church must ever be ready to come to grips with new truth; and that it must "attempt to put the Catholic faith into its right relation" to such truth in every age and generation.

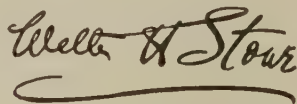
Third, the Anglican Communion has been vindicated in its centuries-long witness to the centrality of the Church, to the necessity of maintaining continuity with the Church as divinely founded by our Lord Jesus Christ, and to the vision of the reunion of His mystical Body as being in accordance with His eternal will.

Fourth, the Church's zeal must be zeal according to knowledge, and not the zeal of fanaticism, whether this latter be racial, national, or spiritual. God surely hates fanaticism, although He can distinguish between fanaticism and the fanatic. The world is plagued today by divers and sundry kinds of fanaticism. The most dangerous of them is that variety which wraps itself in the cloak of religion, claims to be of God, and then proceeds to wreak havoc in the land. Against such zeal the Anglican Communion must set its face like a flint; but the zeal according to knowledge it must ever seek to exemplify.

The description of the Church, given to his diocesan convention almost six score years ago by John Henry Hobart (1775-1830), the great Bishop of New York (1811-1830), is still valid for our day:

"As exhibiting religious truth, and exciting religious feelings in a manner scriptural, rational, sober, and yet fervent."

There is the sound of a wind in the tops of the mulberry trees. If our hearts are not too cold, our feet too leaden, our hands too numb; if we bestir ourselves to unfurl the sails, then the Ship of Salvation will catch the wind and move steadily towards the haven where she would be.

A handwritten signature in dark ink, reading "William H. Stour". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

President.

SECRETARY'S REPORT OF THE MEMBERSHIP OF THE SOCIETY TO THE ANNUAL MEETING JANUARY 16, 1947

The record of membership as read by the president at the General Convention dinner of the Society, but brought up to date, is as follows:

<i>Annual Meeting:</i>		<i>Annual Meeting:</i>	
1936.....	79	1942.....	288
1937.....	89	1943.....	336
1938.....	207	1944.....	437
1939.....	230	1945.....	410
1940.....	231	1946.....	413
1941.....	280	1947.....	605

From 1937 to 1947, the net increase in membership has been 516, or 578.6 per cent.

The net increase during the past year has been 192, or 46.4 per cent.

Since the last Annual Meeting of the Society, 201 new members have been enrolled; one has resigned; one has been removed from the list of members; and we have lost twelve by death. The present membership is 605, distributed as follows:

Reported at last Annual Meeting.....	413
Elected at Annual Meeting.....	1
New members enrolled.....	201
Members restored to active list.....	4
	<hr/>
	619
Memberships cancelled: Deceased.....	12
Resigned.....	1
Removed.....	1
	<hr/>
Total active membership, as shown below.....	605
Annual members.....	471
Life members.....	134
	<hr/>
	605

The twelve members who have died during the year are:

James Hartley Merrick	Philadelphia
Mrs. William J. Eavenson	Philadelphia
Miss Anne Sinclair Register	Philadelphia
Gilbert Aitken	Moorestown, N. J.
Rt. Rev. Edward Pinkney Wroth	Erie, Pa.
Rev. William Richard Watson	Bay Shore, N. Y.
Mrs. Walter W. Pharo	Haverford, Pa.
Hon. Alexander B. Andrews	Raleigh, N. C.
Rev. Peerce Naylor McDonald	Montgomery, Ala.
Hill Burgwin	Pittsburgh, Pa.
Wakeman Griffin Gribbel	Philadelphia
Rev. William Agur Beardsley	New Haven, Conn.

A list of the 201 new members enrolled follows this report, as Appendix I.

A table showing the geographical distribution of the membership of the Society is attached to this report, as Appendix II.

Respectfully submitted,

WILLIAM IVES RUTTER, JR.,
Secretary.

APPENDIX I

NEW MEMBERS

The following persons have been enrolled as Members of the Society since the last annual meeting of the Society:

1946—Apl.	18—Eugene H. Thompson, Jr.	Lexington, Ky.
Mch.	8—Rev. Frank Williamson, Jr.	Yeadon, Pa.
"	"—Rev. John Craig Roak.	Philadelphia
Aug.	6—John M. Stewart.	Wilmington, Del.
"	"—Rev. Tom Gibbs Akeley.	Gardiner, Maine
"	31—Rt. Rev. Douglas H. Atwill, D.D.	Fargo, N. D.
"	"—Rt. Rev. Shirley H. Nichols, D.D.	Salina, Kansas
"	"—Harvey E. Mertz.	Philadelphia
"	"—A. J. Horlick.	Racine, Wisconsin
"	"—S. S. McClendon.	Houston, Texas
"	"—Rt. Rev. Edward L. Parsons, D.D.	San Francisco, Calif.
"	"—Philip Adams.	San Francisco, Calif.
"	"—Rev. Robert L. Crandall.	Atlanta, Georgia
"	"—Albert E. Thornley.	Pawtucket, R. I.
"	"—William J. Currer, Jr.	Los Angeles, Calif.
"	"—Rt. Rev. Duncan M. Gray, D.D.	Jackson, Mississippi
"	"—Rev. C. Capers Satterlee.	Spartanburg, S. C.
"	"—Rev. Henry F. Selcer.	Marshall, Texas
"	"—Rt. Rev. James P. DeWolfe, D.D.	Garden City L. I., N. Y.
"	"—Paul Benson.	Windom, Minn.
"	"—Rev. Paul L. C. Schwartz.	Meadville, Pa.
"	"—Rt. Rev. John Thomas Heistand, D.D.	Harrisburg, Pa.
"	"—Rev. George M. Plaskett, D.D.	Orange, N. J.
"	"—Rev. Samuel E. West, Jr.	Atchison, Kansas
"	"—H. A. Ligon.	Spartanburg, S. C.
"	"—Rev. Harry S. Musson.	Louisville, Ky.
"	"—Harold B. Weston.	Bay St. Louis, Miss.
"	"—Rev. Eric O. Robathan.	Pendleton, Oregon
"	"—Rev. Thomas E. Jessett.	Everett, Wash.
"	"—Lewis E. Smith.	Lincoln, Nebraska
"	"—James E. McPherson.	Tacoma, Wash.
"	"—J. Reese White.	Millsboro, Del.
"	"—Dr. Russell Carter.	Albany, N. Y.
"	"—Rev. William D. F. Hughes.	Portland, Maine
"	"—Rev. Colin R. Campbell.	Columbus, Ga.
"	"—Rev. Edward I. Hulbert, Jr.	Jessup, Ga.

Aug.	31	—Clifford L. Terry, Sr.	Chicago, Ill.
"	"	—Lorin L. Kay	Richland Center, Wis.
"	"	—Very Rev. Donald J. Campbell, S.T.M.	Springfield, Mass.
"	"	—Rev. George Floyd Rogers	Asheville, N. C.
"	"	—Thomas E. Robertson, LL.D.	Chevy Chase, Md.
"	"	—Everett J. Downes	Springfield, Mo.
"	"	—Allen S. King	Fargo, N. D.
"	"	—Frank P. Dearing, Sr.	Jacksonville, Fla.
"	"	—Rt. Rev. Robert E. L. Strider, D.D.	Wheeling, W. Va.
"	"	—Rt. Rev. Reginald Mallett, D.D., S.T.D.	South Bend, Ind.
"	"	—Rt. Rev. William R. Moody, D.D.	Lexington, Ky.
"	"	—Rev. Paul R. Palmer	Muskogee, Oklahoma
"	"	—Rev. Jennings W. Hobson	Bluefield, W. Va.
"	"	—Rev. Marshall E. Travers	Charleston, S. C.
"	"	—Rear Admiral Reginald R. Belknap	New York City
"	"	—Col. Jackson A. Dykman	Glen Cove, N. Y.
"	"	—E. L. McDonald	Lexington, Ky.
"	"	—Kenneth C. M. Sills, LL.D.	Brunswick, Maine
"	"	—Rev. Duncan M. Hobart, B.D.	Meridian, Miss.
"	"	—Rev. H. Roger Sherman, Jr.	Negaunee, Mich.
"	"	—John A. Lathwood	Pittsburgh, Pa.
"	"	—Rev. Charles L. Gomph, S.T.D.	Newark, N. J.
"	"	—Ernest W. Greene	Washington, D. C.
"	"	—Captain Hudson L. Dravo	Brunswick, Maine
"	"	—Rev. Harold L. Bowen, D.D.	Evanston, Ill.
"	"	—Rev. Frederick T. Henstridge	Elmira, N. Y.
"	"	—Ronald G. Stagg	Fort Wayne, Ind.
"	"	—William Courtland Hart	Princess Anne, Md.
"	"	—Malvern Marks	Fort Wayne, Ind.
"	"	—Rev. William Frank Christian	Oneida, Wisconsin
"	"	—Rt. Rev. Henry I. Louttit, D.D.	West Palm Beach, Fla.
"	"	—W. A. Cochel	Kansas City, Mo.
"	"	—Rev. Gerault McArthur Jones, B.D.	New Orleans, La.
"	"	—Edward H. Miller	Springfield, Ohio
"	"	—Rev. Henry W. Herndon	Wilmington, Del.
"	"	—Colin M. Gair	Los Angeles, Calif.
"	"	—Rt. Rev. Donald B. Aldrich, D.D.	Dennis, Mass.
"	"	—W. S. Keese, Jr.	Chattanooga, Tenn.
"	"	—J. A. Moore	Edenton, N. C.
"	"	—Alfred Darte	Wilkes Barre, Pa.
"	"	—Rev. J. Warren Albinson, D.D.	Elkton, Md.
"	"	—Richard B. Tucker	Pittsburgh, Pa.
"	"	—Rev. Elmer B. Christie	Seattle, Wash.
"	"	—Wilmer M. Hammond	Los Angeles, Calif.
"	"	—Rt. Rev. Alfred L. Banyard, D.D.	Trenton, N. J.
"	"	—Rev. Edwin W. Merrill	Kansas City, Mo.
"	"	—George H. Todd	Toledo, Oregon
"	"	—Rev. Mortimer Chester	Salt Lake City, Utah
"	"	—Rev. Carl M. Tamblyn	Marysville, Calif.
"	"	—Rt. Rev. Stephen C. Clark, D.D.	Salt Lake City, Utah

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| Aug. | 31—W. Chester Beard..... | Pawtucket, R. I. |
| " | "—Rt. Rev. Charles C. J. Carpenter, D.D..... | Birmingham, Ala. |
| " | "—Rev. F. Eric I. Bloy..... | Los Angeles, Calif. |
| " | "—E. C. Jordan..... | Wichita Falls, Texas |
| " | "—Rev. Allen R. Day..... | Snow Hill, Md. |
| " | "—Lloyd M. Robbins..... | Suisun, Calif. |
| " | "—Rt. Rev. Sumner F. D. Walters, S.T.D..... | Stockton, Calif. |
| " | "—Rev. Charles Leslie Glenn, D. D. | Washington, D. C. |
| " | "—Edward L. Stock..... | Washington, D. C. |
| " | "—Hon. W. M. Beard..... | Westfield, N. J. |
| " | "—James Stearns..... | Grand Haven, Mich. |
| " | "—Henry W. Bigelow..... | Balboa Heights,
Canal Zone |
| " | "—Rev. Lemuel Barnett Shirley, D.D..... | Balboa, Canal Zone |
| " | "—Rev. John H. Hauser..... | Springfield, Ill. |
| " | "—Philip P. Gibson..... | Huntington, W. Va. |
| " | "—N. B. Barnwell..... | Charleston, S. C. |
| " | "—Rev. J. Presley Pound..... | Macon, Mo. |
| " | "—Rev. Herbert Boyce Satcher..... | Cheltenham, Pa. |
| Sept. | 4—Rt. Rev. A. W. Noel Porter, D.D..... | Sacramento, Calif. |
| " | "—Rev. Alexander Simpson..... | Racine, Wisconsin |
| " | "—Rev. James Richards..... | Merchantville, N. J. |
| " | "—Rt. Rev. Harry S. Kennedy, D.D..... | Honolulu, T. H. |
| " | "—Frederick E. Kidder..... | Ponce, Puerto Rico |
| " | "—Hon. C. P. Wilhelm..... | Ridgewood, W. Va. |
| " | "—Rt. Rev. E. Thomas Demby, D.D..... | Cleveland, Ohio |
| " | "—Walter S. Underwood..... | Wheaton, Ill. |
| " | "—Rev. G. Carlton Story, D.D..... | Chicago, Ill. |
| " | 9—Rev. Harold P. Kaulfuss..... | Gloversville, N. Y. |
| " | "—Rev. Taylor Willis, D.D..... | Norfolk, Va. |
| " | "—Rev. Jonathan G. Sherman..... | Bellerose, L. I., N. Y. |
| " | "—Rev. E. Ainger Powell, D.D..... | Indianapolis, Ind. |
| " | "—H. N. Branch..... | Mexico City, Mexico |
| " | "—Rt. Rev. Hunter Wyatt-Brown, D.D..... | Sewanee, Tenn. |
| " | "—Rev. James S. Cox..... | Winston-Salem, N. C. |
| " | "—Fred D. Yates..... | Brooklyn, N. Y. |
| " | "—Rt. Rev. Herman R. Page, D.D..... | Marquette, Mich. |
| " | 12—Rev. Ralph E. Coonrad..... | Philadelphia |
| " | 20—Rev. Francis B. Creamer..... | Grosse Point Farms,
Mich. |
| " | "—Hon. R. W. E. Donges..... | Camden, N. J. |
| " | "—Rev. Stanley E. Wilcox..... | Chester, Pa. |
| " | "—E. K. Warren..... | Greenwich, Conn. |
| " | "—J. L. Blaney..... | Buffalo, N. Y. |
| " | "—Rev. Louis B. Keiter..... | Portland, Oregon |
| " | "—Rev. Harrison H. Black..... | Tacoma, Wash. |

- Sept. 20—Rt. Rev. Efrain Salinas y Velasco, D.D.. Mexico City, Mexico
 “ “—Rev. Charles H. Brady..... Orangeburg, N. Y.
- “ 24—Rev. Marshall E. Seifert..... Birmingham, Ala.
 “ “—Rev. Paul S. Atkins, D.D..... York, Pa.
- Oct. 5—Frank Macdonald Reed..... Philadelphia
 “ “—Rev. Rex C. Simms..... Buffalo, Wyoming
 “ “—Rt. Rev. John J. Gravatt, D.D..... Columbia, S. C.
 “ “—Rev. Francis P. Davis..... Williamsport, Pa.
 “ “—Walter Godart..... San Antonio, Texas
- “ 12—Rev. Valentine G. Lowery..... Mariana, Florida
- “ 17—Rev. Horace W. B. Donegan, D. D.... New York City.
 “ “—Dr. Nelson R. Burr..... Washington, D. C.
 “ “—Rt. Rev. Beverley D. Tucker, D.D.... Cleveland, Ohio
 “ “—Rev. Richard C. Patton..... Darlington, S. C.
- “ 19—Very Rev. Norvell E. Wicker..... Louisville, Ky.
 “ “—Rev. R. Archer Torrey, 3rd..... Darien, Ga.
- “ 26—Rev. Paul R. Abbott..... El Dorado, Ark.
 “ “—Everard C. Stokes..... Sea Girt, N. J.
 “ “—Rev. Frederick C. H. Wild..... Marinette, Wis.
- “ 28—J. A. Setze..... Augusta, Ga.
 “ “—R. C. Tucker..... Lubbock, Texas
- Nov. 4—Department of Christian Education,
 Diocese of Long Island..... Garden City, L. I., N. Y.
- “ 11—Rev. James P. DeWolfe, Jr..... Carthage, Mo.
- “ 26—Mrs. Richard Downing..... Denver, Colorado
 “ “—Mrs. A. J. McLemore..... Birmingham, Ala.
 “ “—Mrs. O. A. James..... Salem, Illinois
 “ “—Mrs. Fred D. Beltner..... Bayard, Nebraska
 “ “—Mrs. C. E. Daggett..... Marianna, Arkansas
 “ “—Mrs. James P. Dickinson..... Binghamton, N. Y.
 “ “—Mrs. G. G. Joynes, Jr..... Onancock, Va.
 “ “—Miss Marietta E. Atwood..... Princeton, N. J.
 “ “—Mrs. E. A. Carey..... Berlin, Md.
 “ “—Miss Mildred S. Capron..... Laramie, Wyoming
 “ “—Mrs. Helen Hewitt Wood..... Norwalk, Ohio
 “ “—Mrs. Sally B. Dimond..... Leominster, Mass.
 “ “—Mrs. A. Percy White..... Salisbury, Md.
 “ “—Mrs. Mary E. Hare (Mrs. C. C.)..... Gary, Indiana
 “ “—Mrs. Ralph W. Hollenbeck..... Springfield, Ohio

- Dec. 3—Mrs. A. A. Cronemiller.....Burton, Wash.
 “ “—Mrs. A. W. Lowery.....Salt Lake City, Utah
 “ “—Mrs. Benson Heale Harvey.....Easthampton, Mass.
 “ “—Mrs. R. H. Wilson.....Winona, Minn.
 “ “—Rt. Rev. Noble C. Powell, D.D.....Baltimore, Md.
 “ “—Mrs. Herbert J. Cox.....North Canton, Ohio
 “ “—Mrs. Jack Redyard.....Springfield, Mo.
 “ “—Mrs. Alice Secker (Mrs. Ernest J.)....Norfolk, Nebraska
 “ “—Rt. Rev. Henry Knox Sherrill, D.D....Boston, Mass.
 “ “—Hon. Owen J. Roberts.....Philadelphia
- “ 4—Mrs. B. Talbot B. Hyde.....Santa Fe, N. M.
 “ “—Miss Anne W. Patton.....San Marino, Calif.
 “ “—Mrs. Lawrence T. Taylor.....North Girard, Pa.
 “ “—Mrs. Anne W. Douglas (Mrs. Winfred
 Douglas).....Denver, Colorado
 “ “—Mrs. Lawrence Richardson.....Cambridge, Mass.
 “ “—Miss Hazel A. Morrison.....Klamath Falls, Oregon
 “ “—Mrs. William R. Trautman.....Frackville, Pa.
 “ “—Mrs. John D. Plant.....New Haven, Conn.
 “ “—Mrs. Frederick J. Tunmore.....Rochester, N. Y.
 “ “—Miss Pauline Lyman.....Wichita, Kansas
 “ “—Mrs. Ada L. Walker.....New Brunswick, N. J.
- “ 6—Dr. Winnie D. Lowrance.....Lawrence, Kansas
 “ “—Mrs. Herbert Anderson.....Dickinson, N. D.
 “ “—Rev. Dominic A. Loferski.....Cedar Rapids, Iowa
 “ “—Rt. Rev. Lloyd R. Craighill, D.D.....Wuhu, China
 “ “—Miss Bessie B. Blacknall.....Henderson, N. C.
 “ “—Mrs. Bedell Holmes Harned.....New York City
- “ 7—Mrs. Belle Oliver Hart.....Wellesley Hills, Mass.
 “ “—Mrs. Arthur L. Thomas.....Salt Lake City, Utah
- “ 10—Mrs. Robert Arneson.....Oswego, Oregon
 “ “—Dr. Frances C. Knapp.....Beatrice, Nebraska
- “ 14—Mrs. R. Dunham Taylor.....Salt Lake City, Utah
 “ “—Mrs. Tracy Morris.....Redlands, Calif.
- 1947—Jan. 16—Rev. Francis B. Blodgett, D.D.....Eric, Pa.
 “ “—Mrs. Allen Hills.....Manhattan, Kansas
 “ “—Rev. Ray Holder.....Raleigh, N. C.
 “ “—Rev. Harold B. Liebler.....Bluff, Utah
 “ “—Mrs. W. P. Reid.....Omaha, Neb.
 “ “—Rev. Sydney A. Templeton, Jr., Ph.D..New York City
 “ “—Rev. Thomas J. Williams.....Brooklyn, N. Y.
 “ “—Miss Harriett L. Molineux.....Metuchen, N. J.
 “ “—Clauda Rogers McAfee (Mrs. Leo G.
 McAfee).....Zamboanga, P. I.
 “ “—Mrs. James W. Winn.....Altoona, Pa.
 “ “—C. Christopher Morris.....Philadelphia

APPENDIX II

GEOGRAPHICAL DISTRIBUTION OF MEMBERSHIP JANUARY 16, 1947

Alabama.....	7	Oklahoma.....	4
Arizona.....	1	Oregon.....	9
Arkansas.....	2	Pennsylvania.....	82
California.....	29	Rhode Island.....	6
Colorado.....	3	South Carolina.....	9
Connecticut.....	11	South Dakota.....	2
Delaware.....	9	Tennessee.....	8
Florida.....	10	Texas.....	18
Georgia.....	7	Utah.....	7
Idaho.....	1	Vermont.....	2
Illinois.....	17	Virginia.....	18
Indiana.....	6	Washington.....	6
Iowa.....	5	West Virginia.....	7
Kansas.....	6	Wisconsin.....	16
Kentucky.....	7	Wyoming.....	4
Louisiana.....	7	District of Columbia.....	13
Maine.....	7		
Maryland.....	13	OVERSEAS	
Massachusetts.....	22	Alaska.....	1
Michigan.....	13	Hawaii.....	2
Minnesota.....	8	Puerto Rico.....	1
Mississippi.....	6	Brazil.....	1
Missouri.....	12	Canada.....	1
Montana.....	2	Cuba.....	1
Nebraska.....	9	China.....	1
Nevada.....	2	England.....	1
New Hampshire.....	2	Guatamala.....	1
New Jersey.....	30	Haiti.....	1
New Mexico.....	1	Mexico.....	2
New York.....	92	Panama Canal Zone.....	2
North Carolina.....	9	Philippine Islands.....	2
North Dakota.....	3	Scotland.....	1
Ohio.....	16	West Africa.....	1

REPORT OF THE LIBRARIAN FOR THE YEAR 1946

The year 1946 has been the most interesting, the busiest, and in many respects the most satisfactory of the nearly twenty-five years of my incumbency.

REQUESTS FOR INFORMATION AND RESEARCH

It had hardly gotten well under way when requests for information and research began pouring in, continuing to the end of the year, and even leaving some items to carry over into 1947. They involved historical and biographical items; the location of certificates of baptisms and marriages; and, especially, where to find source material. Only two had to be returned without satisfaction to the inquirer: one, because we are not a genealogical agency; the other, because it was impossible to find any of the data desired, despite exhaustive search.

Some of the highlights are worth recording. In three instances, where parish histories were in preparation, we supplied biographical data of early rectors: (1) Those of Calvary Church, Rockdale, Pennsylvania, for Miss Butterworth; (2) those of Calvary Church, Northern Liberties, Philadelphia, the monument to Bishop White; and (3), through the president, those of Grace Church, Carthage, Missouri. Copies of all such findings are retained on file in the Society's archives.

Data were obtained for Dr. Butterfield, Princeton University; the Rev. Mr. Tweed, Toronto, Canada; the Rev. G. H. Doane, Madison, Wisconsin; Mrs. Addison, member, Hays, Kansas; Mr. Linbeck, New York; and St. Luke's Church, Newton, Pennsylvania.

Pictures were loaned to William E. Leidt, Editor of *Forth* and a life member, for use in that magazine. By request, conferred with Bishop Remington regarding historical matter in which he was interested, and loaned him some source material. Aided the Rev. H. D. Bull, member, from South Carolina, by finding wanted items; and loaned the Rev. Dr. Charles E. Tuke of Lansdowne, Pennsylvania, material needed for an article in preparation.

At the request of the president, secured and sent to the Rev. R. D. Middleton, Oxford, England, a copy of the *Memoirs of Bishop Seabury*, by William Jones Seabury; provided Mr. Horlick of Racine,

Wisconsin, with wanted book; and supplied Mr. Algernon Blair of Montgomery, Alabama, and Mr. Harbison, of Philadelphia, with wanted photographs. Students of the Philadelphia Divinity School were given access to records; and some of them were presented with books with which to start their libraries. Bishop McClelland of Easton was supplied with biographical data concerning the early bishops of his diocese.

We have replied to inquiries regarding the formation of the Society; and one such inquiry, of more than usual import, from Australia, was responded to by the president. Another interesting request, the solution of which is still in course, comes from our member at the University of North Carolina, regarding conventions in the Southern dioceses during the period of the Confederacy. This request, with the cooperation of the librarian of the Philadelphia Divinity School, we shall eventually be able to answer fully.

OTHER ACTIVITIES

Copies of all publications issued during the year have been sent to members of the Society, including copies of the Second Triennial Report of the Society to the General Convention of 1946.

The General Convention of 1943, in its resolutions concerning the Society (*Journal*, pp. 231-232), specifically provided that the Society should publish Dr. Stowe's statistical study, *An Encouraging Decade: 1930-1940*, prepared by him for the Joint Commission on Strategy and Policy. The paper shortage delayed compliance, but the brochure was issued in the spring of 1946, and, in accordance with the directions of General Convention, it was sent to all bishops, to all active clergy, and to the lay deputies of General Convention. This involved the printing and mailing of some 6,000 copies.

The Historiographer was also mailed to all bishops, and to all clerical and lay deputies to the General Convention.

The sales of our publications will be discussed separately, below.

In addition, much progress has been made in collating the large mass of periodicals and other possessions. Shelving to take care of the Emhardt Collection has been provided; and still more will have to be erected in 1947 to take care of the late Alexander B. Andrew's library, which has been bequeathed to the Society, and which has arrived.

We can also report progress in the further arrangement of the General Convention archives and of the National Council records; but more rapid progress requires more help in the library.

VISITORS TO THE LIBRARY

The number of visitors to the library during the past year has been remarkable.

The Rev. H. P. Krusen, member from Rhode Island, was supplied with pictures of bishops to help complete his file.

Eugene H. Thompson, Jr., Lexington, Kentucky, called to inquire if we had certain material. Finding such a wealth of it, he brought his typewriter and spent four full days collecting what he had no idea existed.

Mr. J. M. Haney spent much time gathering data for the history of Calvary Church, Northern Liberties, Philadelphia, the Bishop White Memorial.

The Rev. Waldo R. Hunt, Wayne, Michigan, called and was overjoyed to find material sought for and not found elsewhere. We were happy to be able to lend him some help.

Edward S. Morris, Philadelphia, called to inquire if certain historical matter was available, and left with exactly what he had been seeking.

The Very Rev. Charles M. Guilbert, dean of St. Stephen's Cathedral, Portland, Oregon, is doing research on the history of the Episcopal Church in Mexico. We had loaned him our file of documents concerning Mexico; in return for which he has undertaken to arrange them in chronological order. Dean Guilbert has made two visits, and, finding so much more than he anticipated, he plans a later visit for further research.

A visitor whom we were especially happy to welcome was the Rev. Arnold Harris Hord, one of the two surviving charter members of the Society, and the designer of the Society's seal. His impaired health has prevented his seeing the library since its removal from the Church House downtown, many years ago. Mr. Hord was deeply impressed with the growth and condition of the library.

The Rev. Joseph H. Hall, 3rd, of the University of Pennsylvania, is making frequent visits for biographical and other sources; so also is Mr. W. M. Householter, a candidate for holy orders. Dr. Kenneth W. Cameron, assistant professor at Trinity College, Hartford, and other members, have made brief visits.

During the General Convention, in spite of the close schedule of business followed by that body, some twenty-five persons called and were deeply impressed by the wealth of material available.

During the summer, the Rev. Dr. William C. Emhardt paid us a visit, and was impressed with the arrangement of his fine collection,

which was described in the preceding issue of *The Historiographer*. He gave his ready consent to the assimilation into the Society's file of any biographical or historical volumes, and advised us as to the care of certain records in the filing cabinets that accompanied the books.

SALES OF PUBLICATIONS

The sales of the Society's publications have been the largest in our history. One number has run into the thousands, some into the hundreds, and at least one copy of every publication has been called for. They have been shipped throughout the country, to Canada (as far off as Saskatchewan), Great Britain, Australia, and Central America. An unexpected and interesting order was filled last May: a complete set of the Society's publications to that date for the chaplain of Fort Sam Houston, Texas.

Epitome of the History of the Holy Catholic Church. The demand for this has greatly surprised both the president and the librarian. It was first published in the spring of 1946. Two printings of 10,000 copies each were quickly exhausted, and a third printing of 10,000 was imperative before the end of the year—making 30,000 in all to date. Orders are still being received. The many unsolicited letters of appreciation indicate that it is filling a real need. [See page 40 below.]

The Episcopal Church—A Miniature History. Although published in the spring of 1944, and although thousands of copies have been sold, orders are still being received in lots of from 5 to 50 copies.

The president was much amused by one letter of criticism from a clergyman who complained that he couldn't make out from the little book what brand of churchmanship the author espoused, but deduced that he was a "broad churchman," since the author briefly expounded that school of thought and did not do so with reference to the other schools.

This is balanced by a letter, dated November 6, 1946, from the Rev. H. B. Liebler, of St. Christopher's Mission to the Navajo Indians, Bluff, Utah, which reads in part:

"Dear Dr. Stowe,

Late fan mail is perhaps better than none at all—and I come two years late with my tribute to your *Miniature History*. In these obscure desert posts we have frequent occasions to teach people what this 'strange' Church is to which we belong. They know Roman Catholicism, Mormonism, and the general Protestant position, but they can't figure us out. It is a help to have such a booklet, readable, accurate, courteous to those who differ from us. . . .

Very cordially yours,

"H. B. LIEBLER."

Who Wrote the New Prayers in the Prayer Book? Although this 50-page brochure was not received from the printer until October 29th last, a large number of advance orders had been received, and they are still being received almost daily. This bids fair to be one of our most appreciated and useful publications. A second printing will probably be required. [See below, page 43, for reviews and comments.]

A History of the Diocese of Albany, 1704-1923. What this and other publications of the Society mean is evidenced by the following letter from our Church's far-flung missionary frontier on the coast of West Africa:

HOLY CROSS LIBERIAN MISSION
KAILAHUN, SIERRA LEONE
WEST AFRICA

Oct. 14, '46.

"My dear Dr. Stowe:

Instead of sending you merely a post card to notify you that I have received safe and sound the Church Historical Society's latest publication, I am glad indeed to write a brief letter to tell you so. Fr. DeMille's fine *History of the Diocese of Albany* reached this distant outpost on October 3rd, and is gratefully acknowledged. As a life member these publications mean much to me, and they serve to forge still tighter the bonds which unite us to the home Church.

"I read with—of course—unusual interest your account of Liberia in the report, *An Encouraging Decade*. Obviously, you showed what is true, that this is the most discouraging field in the whole Church. The real reasons behind the terrible downhill report from this Missionary District I am not competent to analyze as yet. But you yourself are perhaps aware that while growth (as LaTourette shows) in the whole of West Africa is *far* behind Christianity's rapid advances elsewhere on the Dark Continent, nevertheless Bolahun and environs under O. H. C. show *slow but sure* increases.

"Yours in our Lord,

A. A. PACKARD, JR., O.H.C."

With reference to Fr. Packard and all other missionaries of the Church, the Society's officers have but one ambition: To make them feel that their membership, whether life or annual, is the best investment they ever made.

The Catholic Movement, and *Anglican Evangelicalism*, are both selling steadily. Each is recognized as the standard work in its respective field.

The Anglican Communion Today, by the Rev. John S. Higgins, and *One Communion and Fellowship*, by the Archbishop of Canterbury, two parts of one brochure, will appear in 1947. [See below, page 41, for comments.]

The Historiographer, published annually, but not for sale, has proven a valuable investment, and grows in favor year by year. Six issues have appeared, and that in which this report is published is the seventh. Requests for back issues have been received from libraries and individuals, both at home and abroad.

MANUSCRIPT COLLECTIONS

Our manuscripts are one of the most valuable sections of our library. They are constantly being enriched with new accessions. The following are the more notable collections, listed in alphabetical order:

The Rev. John W. Chapman, first missionary to Alaska.

Bishop Philander Chase: The importance of this collection can readily be realized from reading Professor Richard G. Salomon's article, "Philander Chase, Norman Nash, and Charles Bulfinch: A Study in the Origins of Old Kenyon," in the September, 1946, issue of *HISTORICAL MAGAZINE*. The letters in our collection were of crucial value in Professor Salomon's solution of a long-standing puzzle.

The Rev. John Alonzo Clark (1801-1843): For details, see *HISTORICAL MAGAZINE*, Vol. XII (1943), pp. 301n-302n.

The Dangerfield Collection of Bishops' Letters: For details, see *The Historiographer*, No. 4 (1944), p. 15.

Bishop M. A. DeWolfe Howe: Reminiscences and Letters. Dr. Howe was the first bishop of Central Pennsylvania. This collection is the gift of his son, M. A. DeWolfe Howe, of Boston.

The Hunt Collection of Bishops' Letters. The gift of Miss Eleanore H. Hunt, of New York City, presented to the Society, September 13, 1946.

The Rev. Harry (or Henry) Munro (1730-1801) Sermons. He was an S. P. G. missionary in New York.

Bishop Peter Trimble Rowe Diaries and Letters. First bishop of Alaska.

The William Ives Rutter, Jr., Collection of Bishops' Letters. For details, see *The Historiographer*, No. 4 (1944), p. 16.

The Sachse Manuscripts of Churches and Persons. Mostly concerned with the work of the S. P. G.

The Bishop George Craig Stewart Collection.

The Autobiography of Bishop William White. This is the famous letter, 73 ms. pages, in the bishop's own hand, written to Bishop Hobart, giving an account of his early life up to 1784. The president plans to edit this, with introduction and notes, for publication by the Society, some time in the near future.

The Bishop Frank E. Wilson Collection.

In addition, we have in bound form: *A History of St. Paul's Church, Beaver County, Pennsylvania*, and of *St. Luke's, Georgetown, Pennsylvania*, both established by the Rev. Francis Reno, first mis-

sionary in Western Pennsylvania. Also, the private register of baptisms, marriages, and burials by the Rev. Thomas G. Allen, who was an itinerant missionary in and about Philadelphia, in Delaware, and in New Jersey, in the early 19th century.

Besides the above, we have hundreds of single letters, as yet not collated, many of which are of very early date and real interest.

During the year, I have taken advantage of an opportunity to buy three letters, almost 100 years old:

(1) From R. H. Gardiner, of Gardiner, Maine, dated April 17, 1846, to President Benj. S. Hale, Geneva College, New York, in which he appraises Bishop Manton Eastburn and Trinity Church, Boston. 4 pp.

(2) From the Rev. Homer Wheeler, of Bristol, Indiana, dated July 6, 1849, to Samuel Farmar Jarvis II, then a student at Nashotah House, concerning some controversy. 7 pp. Jarvis' reply is dated July 18, 1849. 3 pp.

(3) From Mary C. Hale, dated Geneva, New York, September 9, 1850, to her husband, the Rev. Benjamin Hale, president of Geneva College, then in Newburyport, Massachusetts, reporting that Dr. Pusey was presenting to Geneva College a set of the "Library of the Fathers," then 31 volumes, "as they had already done to the Gen. Theo. Sem." 2½ pp.

The Rev. Dr. G. MacLaren Brydon, member of the Executive Board, has presented to the Society typed copies of letters of Governor Gooch to Bishop Gibson of London, 1726-1749, concerning the Virginia clergy. By exchange, we have obtained a letter of Dr. Benjamin Rush, describing the consecration of the German college at Lancaster, Pennsylvania; also, the manuscript charter of St. Philip's Church in the county of Philadelphia.

ACCESSIONS

Accessions have been many. In addition to periodicals, brochures, and reports, approximately 200 volumes—biography, history, liturgics, and general—have been given or purchased. Space will not permit any general listing.

A very valuable gift is the Haitien Prayer Book, leather bound, used by Bishop Carson during his active episcopate, inscribed with his name, and given by him. With this came the original certificate of Bishop Carson's consecration, bearing the signatures of the members of the House of Bishops.

THE ALEXANDER B. ANDREWS COLLECTION

Early in November word was received from the administrator of the estate of the late Hon. Alexander B. Andrews of Raleigh,

North Carolina, that his will provided that the Society should receive his library of Church books. Seventy-six cartons have been received, but not yet checked over. We know that the library will be greatly enriched, as Mr. Andrews was a zealous and persevering collector. In conversation, prior to his death, Mr. Andrews told me that he was leaving this section of his library to the Society, and he emphasized his desire that it be not kept as a separate collection, but assimilated into the general library of the Society.

CONCLUSION

During the past year, some 1,200 communications have passed over the librarian's desk; and it is gratifying to report a cordial response to his own letters.

With appreciation of the generous attitude of the Executive Board, and of the courteous cooperation of the staff of the Divinity School, this report is respectfully submitted.

GEORGE WOODWARD LAMB,
Librarian.

PUBLICATIONS OF THE CHURCH HISTORICAL SOCIETY

[A list of the titles of Publications Nos. 1 to 9, inclusive, will be found in any preceding issue of *The Historiographer*, or can be had upon inquiry to the Society. Publications Nos. 7 and 9 are out of print.]

10. **APOSTLE OF NEW JERSEY—JOHN TALBOT: 1645-1727**

By EDGAR LEGARE PENNINGTON, S.T.D.

Bound . . . pp. xiii, 217 . . . \$2.50

11. **ANGLICAN HUMANITARIANISM IN COLONIAL NEW YORK**

By FRANK J. KLINGBERG

*Professor of History in the University of California
at Los Angeles*

Bound . . . pp. xi, 295 . . . \$3

12. **THE CATHOLIC MOVEMENT IN THE AMERICAN
EPISCOPAL CHURCH**

By GEORGE E. DeMILLE, M.A.

Bound . . . pp. ix, 130 . . . \$2.50

[For reviews of the above three volumes, see *The Historiographer*, Vol. 1, No. 3,
Lent, 1943, pp. 23-26.]

13. **ANGLICAN EVANGELICALISM**

Edited by ALEXANDER C. ZABRISKIE, S.T.D.

Dean of the Virginia Theological Seminary

With Foreword by the Presiding Bishop

Bound . . . pp. xv, 283 . . . \$3

[For extended reviews of this volume, see *The Historiographer*, Vol. 1, No. 4,
Lent, 1944, pp. 20-27.]

14. **THOMAS BRAY, 1658-1730: FOUNDER OF
MISSIONARY ENTERPRISE**

By JOHN WOLFE LYDEKKER, M.A.

Archivist to the S. P. G.

**CONTRIBUTIONS OF THE S. P. G. TO THE
AMERICAN WAY OF LIFE**

By FRANK J. KLINGBERG

A brochure . . . pp. 44 . . . Fifty Cents

15. **THE EPISCOPAL CHURCH—A MINIATURE HISTORY**

By WALTER HERBERT STOWE, S.T.D.

With Foreword by the Presiding Bishop

A brochure . . . pp. xii, 36 . . . Per Copy, 25c; 5 Copies for \$1

[For comments on this brochure, see *The Historiographer*, Vol. 1, No. 5, Lent, 1945, pp. 22-26.]

16. **A HISTORY OF THE DIOCESE OF ALBANY: 1704-1923**

By GEORGE E. DEMILLE, M.A.

Bound . . . Illustrated . . . pp. xii, 150 . . . \$2.50

[See next page for reviews]

17. **EPITOME OF THE HISTORY OF THE HOLY
CATHOLIC CHURCH**

Compiled by WALTER HERBERT STOWE, S.T.D.

50 copies for \$1

[An aid to the teaching of Church history, and for use with Confirmation classes.
See following pages for comments and reviews.]

18. **THE ANGLICAN COMMUNION TODAY**

By JOHN S. HIGGINS, M.A.

*Rector, Gethsemane Church, Minneapolis, and Author of
"The Expansion of the Anglican Communion"*

ONE COMMUNION AND FELLOWSHIP

By THE ARCHBISHOP OF CANTERBURY

A brochure . . . pp. 56 . . . 25c per copy; 5 copies for \$1

19. **AN ENCOURAGING DECADE FOR THE EPISCOPAL
CHURCH: 1930-1940**

By WALTER HERBERT STOWE, S.T.D.

With Foreword by the Bishop of Michigan

A brochure . . . pp. 48 . . . 50 Cents Per Copy

[A statistical study of the growth of the Church, by provinces and dioceses,
both domestic and foreign. See following pages for comments.]

20. **WHO WROTE THE NEW PRAYERS IN THE
PRAYER BOOK?**

By JAMES ARTHUR MULLER, PH.D.

Late Professor of Church History in the Episcopal Theological School

With Foreword by Dr. Massey H. Shepherd, Jr.

A brochure . . . pp. 49 . . . 50 Cents Per Copy

[See following pages for comments]

PUBLICATION No. 16

A HISTORY OF THE DIOCESE OF ALBANY 1704-1923

BY

THE REV. GEORGE E. DEMILLE, M. A.

*Registrar of the Diocese of Albany and Author of
"The Catholic Movement in the American
Episcopal Church"*

SOME REVIEWS

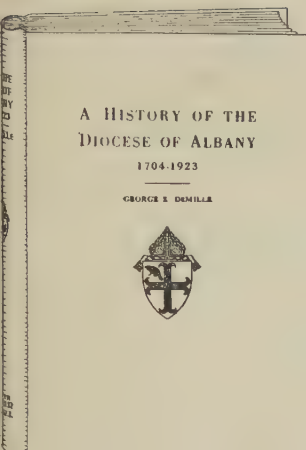
"The rector of the Church of the Cross at Ticonderoga has added another to the list of well-arranged and really informative diocesan histories . . . DeMille's previous work has led us to expect incisive and penetrating character sketches, and he does not disappoint us here. . . .

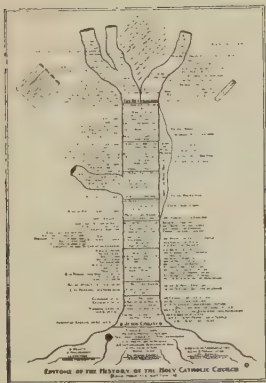
"Less as comment on this book than as suggestion for others, the *History of the Diocese of Albany* suggests some thoughts as to what an ideal diocesan history should contain. . . . It should give some picture of Church life in past periods. . . . It should tie up the internal history of Anglicanism with the general history of the area involved—political, social, demographic, and religious—and should relate the events of the diocesan history to the general movements of the Church at large. It should be honest about failures, false starts, and the shortcomings of leaders; it should remember that the laity are a part of the Church, without whom (as Cardinal Newman observed) it would look pretty funny. DeMille's history rates very high by these standards which I have ventured to propose. . . . May other dioceses be as fortunate in their historians."—DR. E. R. HARDY, Jr., *Associate Professor of Church History, Berkeley Divinity School*, in *HISTORICAL MAGAZINE OF THE EPISCOPAL CHURCH*.

"This excellent and well-documented monograph covers the work of the Church of England and the Episcopal Church in the area surrounding Albany. . . . When they are as well done as this one, they merit the attention of the general student. . . ."—DR. WILLIAM WILSON MANROSS, in *Church History*.

"This volume provides a useful addition to our knowledge of the history of the American Church. . . . Mr. DeMille tells us, moreover, of the zeal of lay folk who determined to have the services and ministrations of their beloved Church, and of the devotion and heroic labors of noble priests like Samuel Fuller, Russell Wheeler and Daniel Nash. We are grateful to him for his heartening work, which is well illustrated and pleasing in its format."—R. D. MIDDLETON, *St. Margaret's Vicarage, Oxford, England*, in *The Guardian*.

Per Copy \$2.50





PUBLICATION No. 17

EPITOME OF THE HISTORY OF THE HOLY CATHOLIC CHURCH

Compiled by WALTER H. STOWE, S. T. D.

FROM REVIEWS AND LETTERS

"This Chart should be extremely useful to those engaged in the teaching of Church history. The most notable events within and without the Church in its long and wonderful history are given, together with dates, almost down to the present time."—From *The Guardian* [English periodical.]

"I was particularly impressed with your *Epitome*. It is a very valuable chart, and I feel that it should have further publication and circulation."—DR. SAMUEL C. McCULLOCH, *Assistant Professor of History in the University of Michigan*.

"Your Chart is so far superior to anything of a similar nature that I have seen that I want to have it available, not only for the Bishop's Men, but also for work through the Department in this Diocese."—The Rev. CLIFFORD E. BARRY NOBES, *Director of the Department of Christian Education, Diocese of Long Island*.

"This is the kind of thing our clergy have needed for a long time, and it is the finest thing of its kind I have ever seen. All of us are indebted to Dr. Stowe and his helpers for this excellent contribution to the Church."—The Rev. JOHN C. MOTT, *Rector of Emmanuel Church, Chatham, Virginia*.

"I think your *Epitome* is very helpful and instructive. Would you be so kind as to send me 100 copies."—DR. HERMAN S. SIDENER, *Historiographer of the Diocese of Ohio*.

"The *Epitome* has much—ever so much—information I sadly lack."—DR. WARREN KEARNY, *Lay Deputy to the General Convention, Diocese of Louisiana*.

"Your *Epitome* shows considerable painstaking study and research. I want to congratulate you on your work."—DR. GEORGE T. LAWTON, *Rector of St. John's Church, Kewanee, Illinois, and Secretary of the Diocese of Quincy*.

50 Copies for \$1

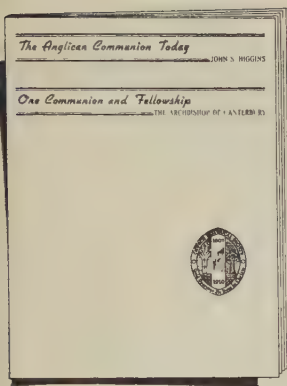
The Anglican Communion Today

By JOHN S. HIGGINS, M. A.

Rector of Gethsemane Church, Minneapolis,
and Author of "The Expansion of the Anglican Communion"

One Communion and Fellowship

By the ARCHBISHOP OF CANTERBURY



This brochure, which is intended as a companion to the Society's Publication No. 15: *The Episcopal Church—A Miniature History*, gives to the clergy and laity of the American Church, in a concise yet interesting form, and at a very reasonable price, the essential facts of the world-wide character of the Anglican Communion, of which the Episcopal Church in America is a not unimportant part.

It carries a helpful map:

THE ANGLICAN COMMUNION TODAY.

The Archbishop of Canterbury has given the Society express permission to publish his Address to the General Convention of 1946, as the following copy of his letter shows:

LAMBETH PALACE, S. E. 1.

7th October 1946

Dear Dr. Stowe,

I am most willing that you should publish as Part II of your brochure the Address which I delivered before the joint session of the General Convention. Copies of what I said were made in Philadelphia and no doubt one is in your hands.

Thank you very much for your appreciative reference to my visit. It was to me a most invigorating experience and leaves an unforgettable memory.

Yours sincerely,

GEOFFREY CANTUAR.

Per Copy 25c; 5 copies \$1

PUBLICATION No. 19

1930-1940

An Encouraging Decade
For the Episcopal Church



WALTER HERBERT STOWE

1930-1940

An Encouraging Decade For the Episcopal Church

By WALTER HERBERT STOWE, S. T. D.

Foreword by the Bishop of Michigan

FROM REVIEWS AND LETTERS

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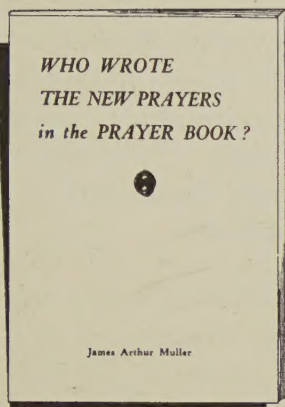
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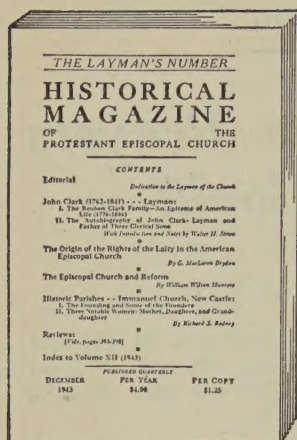
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